/309 cont./
consumption was limited (1).

1. Father Giannechini (Diccionario Chiriguano-Español, etc., pp. 169-170) gives us very interesting details on this topic. Formerly, says he, tobacco was reserved for magicians and adults. He states that even today where its use is most widespread it is cultivated on only a very small scale. The Chiriguano do not have the patience to let it ripen and dry it over the fire in order to be able to smoke it.

When they were called to a sick person, the medicine men used to put themselves in a trance by smoking ever so much. By this means they discovered the author of the illness and gave him battle.

We shall see farther along (p. 76) the role of tobacco in the magical ceremonies intended to make rain fall.

At harvest time I visited the lands cultivated by the Indians of the Caruruti region in Caipipendi valley. From the end of February to the month of April, the Indians rarely spend the day at home. Most of the time they go to settle down in their fields, leaving the village as soon as the corn begins to ripen, not to return until the /340/ end of the harvest. The house of the absentees is made safe from all foreign intrusion by thorn hedges which they raise all around or only in front of the door. The latter can also be closed by a cot or bedstead, which they put up against it and anchor solidly (Fig. 6). [1]

This temporary migration of the whole population of a village to the fields sometimes made my job as a collector rather difficult. It /Fig. 7 appears here/ often happened that I found myself in nearly empty villages. The rare Indians who had remained there refused obstinately, and rightly, to sell me the objects which interested me, if they belonged to an absent person.

[1] [Fig 6 appears on P 69--Analyst]

/340 cont./

421 Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

241 115 123 At the time of my stay in Carurutí, I once asked my old friend "Captain" Karnapadyú to take me to his field. He was very

245 407 297 142 291

Fig. 7. Mill for grinding sugar cane at the Ivu mission. (Photo. A. M.)

241 115 (123) touched by /Plate VI appears here/ /341/ the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Carurutí. Access to it was by a steep path across fallen rocks. The entrance to the field was closed by a hedge composed of tree trunks and thorny shrubs which we climbed over with the help of an Indian-style ladder, That is, a thick branch with deep cuts for steps.

(351) (417)

[Text continues on p. 94]

8: Schmidt--231 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8

Ce 692 643 28

/89 cont./
of the deceased (359).

359. Nord. 1, p. 231.

C 421

Private property is highly respected among the Chiriguano. According to Métraux, even the closest relatives cannot make use of the property of one of them without his consent. The possession of a piece of land is guaranteed to a Chiriguano by planting any plant on it or by clearing the circumference of the land required and making large slashes in the trees. When he selects a plot for his planting, the Chiriguano examines it carefully to determine that there are no traces of a previous planting (360).

C 423

360. Métraux I, pp. 334 and 340.

C 241 476 [622]

After the land selected for the planting has been cleared, relatives and friends are called together to help with the work. Formerly, the cacique of the town also took part by keeping watch for the workers (361).

361. Métraux I, p. 337.

/90/

Religion

C Ce 797 771 178 538

In their many years of activity the missions have naturally influenced notably the religious notions of the Chiriguano and Chané. Most of them today are Christians. Some still retain part of their primordial ideas, expressed in their legends. I shall limit myself here to referring the reader again to the Chané legends taken down by Nordenskiöld (362) and mentioned several times in the preceding.

362. Nord. 1, pp. 251-296.